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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

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fect and honored in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him.⁴⁰ Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the state.⁴¹ Despoilers of other people's property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others.⁴² Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yielding to those temptations.⁴³ Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal.⁴⁴ The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object.⁴⁵ He had made a compact with the king at the time of his accepting the ministership, saying,—Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause!⁴⁶—

"Bhishma continued,—When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered,—Let the thief be found out!⁴⁷—His deceitful ministers represented unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom.⁴⁸ Hearing of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be slain.⁴⁹ Beholding the opportunity, the former ministers addressed the king, saying,—The jackal is ever ready to take away from all of us the means of sustenance!⁵⁰—Having represented this, they once more spoke of the jackal's act of robbing the king of his food. And they said,—Such then is his act! What is there that he would not venture to do?⁵¹ He is not as thou hadst heard. He is righteous in speech but his real

disposition is sinful.⁴² A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows.⁴³ If thou disbelievest this, we will give thee ocular proof!—Having said this, they immediately caused that meat to be discovered by entering the jackal's abode.⁴⁴ Ascertaining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying,—Let the jackal be slain!⁴⁵—Hearing these words of the tiger, his mother came to that spot for awakening her son's good sense with beneficial counsels.⁴⁶ The venerable dame said,—O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry.⁴⁷ Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances.⁴⁸ With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, viz., friends, neutrals, and foes.⁴⁹ They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful.⁵⁰ Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself.⁵¹ If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief).⁵² Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to examine which is which.⁵³ The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly.⁵⁴ You see, there is necessity, therefore, for scrutiny in

respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards." It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown." Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported." That king who regards a really innocent person falsely accused by his enemies to be guilty, soon meets with destruction in consequence of the wicked ministers that lead him to that conviction!"—After the tiger's mother had concluded her speech, a righteous agent of the jackal, stepping out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made." The jackal's innocence being made manifest, he was acquitted and honored by his master. The king of beasts affectionately embraced him again and again." The jackal, however, who was well conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the *Prāya* vow." The tiger, casting upon the virtuous jackal his eyes expanded with affection and honoring him with reverential worship, sought to dissuade him from the accomplishment of his wishes." The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words:"—Honored by thee first, I have afterwards been insulted by thee! Thy behaviour towards me is calculated to make me an enemy of thine! It is not proper, therefore, that I should any longer dwell with thee!" Servants that are discontented, that have been driven from their offices, or degraded from the honors that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master)," that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have

suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means of earning wealth,⁶⁷ and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, they leave their masters and become effective instruments in the hands of his foes.⁶⁸ I have been insulted by thee and pulled down from my place. How wilt thou trust me again? How shall I (on my part) continue to dwell with thee?⁶⁹ Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me.⁷⁰ If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency, afterwards describe the same person as wicked.⁷¹ I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shall be filled with alarm and anxiety.⁷² Thyself suspicious and myself in alarm, our enemies will be on the look out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults.⁷³ The wise do not regard that situation happy in which there is honor first and dishonor afterwards.⁷⁴ It is difficult to reunite two that have been separated, as, indeed, it is difficult to separate two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate.⁷⁵ No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also to one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare.⁷⁶ Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able

* Nilakantha explains *aparadadhana* as *aparasa adhana*, i. e., without *rasa* or affection and without *dhana* or wealth. This is very far-fetched.—T.

or fearless." The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding.*—"

"Bhishma continued,—'Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest.'" Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in *prāya* and proceeded to heaven (as the reward of his good deeds on Earth).'"

SECTION CXII.

"Yudhishtira said,—'What acts should be done by a king, and what are those acts by doing which a king may become happy? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties!'"

"Bhishma said,—'I shall tell thee what thou wishest to know! Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy!'" A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishtira!'" There was, in the *Krita* age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest.⁴ Towards the conclusion of his penances, 'he puissant Brahman became gratified with him. The Grand-sire, therefore, desired to grant him boons.⁵

"The camel said,—Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred *Yojanas*!'"—The high-souled giver of boons said,—Let it be so!—The camel then, having obtained that boon, returned to 'his own forest.' The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupified by fate,

* Perhaps the sense is that men of vigorous understanding think all states to be equal.—T.

did not from that day go out for grazing.⁹ One day, while extending his long neck of a hundred *Yojanas*, the animal was engaged in picking his food without any labour, a great storm arose.¹⁰ The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole Earth.¹¹ A jackal, with his wife, drenched by the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter.¹² Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it.¹³ But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away.¹⁴ Within a short time the camel was deprived of life. The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased.¹⁵ Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness!¹⁶ As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence.¹⁷ All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest.¹⁸ If the king is clever in the transaction of business and restrains his senses, his kingdom endures. Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories.¹⁹ In this world, O Yudhishtira, they who listen to wise counsels that are not generally known, that are, O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects.²⁰ A person possessed of such aids succeeds in ruling the entire Earth.²¹ O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times

conversant with the ordinances laid down in the scriptures. I, also, with sight directed to the scriptures, have said the same to thee! Exercising thy intelligence, do thou act in this world, O king!"

SECTION CXIII.

"Yudhishtira said,—Tell me O bull of Bharata's race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe?"

"Bhishma said,—In this connection is cited the old story of the discourse between the Ocean and the Rivers.¹ In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.²

"The Ocean said,—Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches! Ye do not, however, ever bring to me a cane!³ The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you? I desire, therefore to hear what the motive is that inspires all of you! Indeed, why is it that canes, are not washed down by any of you, uprooted from the banks where they grow?—Thus addressed, the River Gangā replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.⁴

"Gangā said,—Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently.⁵ The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture.⁶ The cane knows the virtues of Time⁷ and opportunity. It is docile and obedient. It is yielding, without being stiff.

For these reasons, it stands where it grows, without having to

come with us.¹⁰ Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).—¹¹

“Bhishma continued,—That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction.¹² That man of wisdom who acts after ascertaining fully the strength and weakness, the might and energy, of himself and his foe, has never to suffer discomfiture.¹³ An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom.”¹⁴

SECTION CXIV.

“Yudhishthira said,—‘How, O Bhārata, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?’[†]

“Bhishma said,—‘Listen, O lord of Earth, how the subject has been treated of (in the scriptures) how a person of good soul should endure in this world the abusive speeches of persons of little intelligence.^{*} If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds[‡] that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse.^{*} An intelligent man should disregard an utterer of abusive language who resembles, after all, only a *Tittibha* uttering dissonant cries. One who yields to hate is said to live in vain. A fool may often be heard to say—Such a respectable man was addressed by me in such words amid such an assembly of men!—and to even boast of that

* The true policy, therefore, is to wait for the time when the foe becomes weak.—T.

† *Mridutikishnena* is better than *Mridutikishnena*.—T.

‡ A bird that is identified by Dr. Wilson with the *Parus Jacana*.—T.

wicked act.* He would add,—Abused by me, the man remained silent as if dead with shame!—Even thus does a shameless man boast of an act about which no one should boast.† Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little intelligence may say.‡ What can a vulgar fellow do by either his praise or blame? He is even like a crow that caws uselessly in the woods.§ If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, their words are as effective as those uttered by fools invoking death upon them with whom they quarrel.|| That man simply proclaims his bastardy who indulges in such conduct and words. Indeed, he is even like a peacock that dances while showing such a part of his body as should be ever concealed from the view.†† A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything.‡‡ That man who speaks of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have.‡‡‡ The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hundred persons.‡‡‡‡ A man of wisdom, therefore, should unhesitatingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog.‡‡‡‡‡ That wicked-souled wretch who proclaims the faults of a high-souled person, really

* In India, the commonest form of verbal abuse among ignorant men and women is—'Do thou meet with death,' or, 'Go thou to Yama's house!' What Bhishma says is that as these words are uttered in vain, even so the verbal accusations of wicked men prove perfectly abortive. T.

† The Burdwan Pundits have totally misunderstood the first line of this verse. K. P. Singha has rendered it correctly.—T.

‡ A dog is an unclean animal in Hindu estimation.—T.

publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others).¹⁵ The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes.¹⁶ A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriate elephant roaring in madness, or a fierce dog.¹⁷ Fie on that sinful wretch who has betaken himself to the path of the foolish who has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity.¹⁸ If an honest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words:—Do not suffer thyself to be afflicted! A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence.¹⁹ A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known.²⁰ That man who endures the reproaches and slanders of wicked-souled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech.²¹

SECTION CXV.

"Yudhishtira said,—'O grandsire, O thou that art possessed of great wisdom, I have one great doubt that perplexes me! Thou shouldst, O king, resolve it! Thou art an advancer of our family.¹ Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further!² That which is beneficial to a kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present,³ that which is good in respect of food and drink and as regards also the body, are topics upon which I wish thee to discourse!⁴ How should a king who has been placed on the throne, and

'who continues to occupy it, surrounded by friends, ministers, and servants, gratify his people?' That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses, finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him.' It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts! Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discourest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction.' Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless *Amrita*!¹⁰ What classes of servants are to be regarded as inferior and what as possessed of every accomplishment? Aided by what class of servants or by servants of what kind of birth, is it advisable to discharge the duties of ruling?¹¹ If the king choose to act alone and without servants, he can never succeed in protecting his people. All persons, however, of high birth covet the acquisition of sovereignty!¹²

"Bhishma said,—The king, O Bhārata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishing any object. Even if he succeeds in gaining any object, he cannot (if alone), retain it.¹³ That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereignty.¹⁴ That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who

have a knowledge of the relations of things,¹⁵ who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty.¹⁶ That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty.¹⁷ That king whose subjects are always cheerful, and high-minded, and who always tread in the path of the righteous, succeeds in enjoying the happiness attached to sovereignty.¹⁸ He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances.¹⁹ That king succeeds in obtaining affluence and great merit whose repositories and barns are supervised by incorruptible, trustworthy, devoted, and uncovetous servants always bent upon gathering.²⁰ That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Cankha and Likhita,²¹ succeeds in earning the merit that attaches to sovereignty.²² That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six, succeeds in earning the merit that attaches to sovereignty.' ”²³

SECTION CXVI.

“Bhishma said,—In this connection is cited the following history of olden times. That history is regarded as a high precedent amongst good and wisemen.¹ That history has connection with the present topic. I heard it in the hermitage of Rāma the son of Jamadagni, recited by many foremost of *Rishis*.² In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots, observing

rigid vows, and with his senses under control.¹ Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures.² Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection.³ Fierce lions and tigers, infuriate elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect,⁴ subsisting upon blood, used to come to the *Rishi* and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable.⁵ Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the *Muni* at any time.⁶ He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruits and roots and water, and was tranquil and of inoffensive aspect.⁷ Lying at the feet of that high-souled *Rishi* as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated.⁸ One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama.⁹ Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey.¹⁰ Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed the *Muni* in these words. Listen unto them, O monarch!¹¹—O holy one, this leopard is a foe of the dogs! It wishes to slay me! O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace! O thou of mighty arms, without doubt thou art possessed of omniscience!¹²—Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six

---ributes and capable of reading the voices of all animals, the sage said the following words.¹⁸

"The sage said,—Thou shalt have no fear of death from leopards any longer! Let thy natural form disappear and be thou a leopard, O son!¹⁹—At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly.²⁰ Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it.²¹ Sometime after, there came into the hermitage a fierce and hungry tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard.²² Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the *Rishi's* protection for saving his life.²³ The sage, who showed great affection for the leopard in consequence of the latter's living in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes.²⁴ The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruits and roots.²⁵ Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts."²⁶

SECTION CXVII.

"Bhishma said,—The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriate elephant came there, looking like a risen cloud.¹ Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds.² Beholding that infuriate elephant, proud of his strength, approaching towards him, the tiger, agitated with fear, sought the protection of the

*Rishi.*⁷ That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as a mass of clouds, became terrified.⁸ The *Rishi's* elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes.⁹ A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermitage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants.¹⁰ Beholding the lion coming, the *Rishi's* elephant, from fear of life, began to tremble and sought the protection of the sage.¹¹ The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of the same species with himself, the *Rishi's* lion no longer feared him. On the other hand, the wild lion, seeing a stronger beast of his own species before him, became terrified.¹² The *Rishi's* lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives.¹³ Sometime after, one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright,¹⁴ having eight legs and eyes on the forehead, viz., a *Çarabha*, came to that spot. Indeed, he came to that very hermitage for the object of slaying the *Rishi's* lion.¹⁵ Seeing this, the sage transformed his lion into a *Çarabha* of great strength.¹⁶ The wild *Çarabha*, beholding the *Rishi's* *Çarabha* before him to be fiercer and more powerful than himself, quickly fled away from that forest.¹⁷ Having been thus transformed into a *Çarabha* by the sage, the animal lived happily by the side of his transformer.¹⁸ All the animals then that dwelt in the vicinity became inspired with the fear of that *Çarabha*. Their fear and the desire of saving their lives led them all to fly away from that forest.¹⁹ Filled with delight, the *Çarabha* continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruits and roots upon which he had formerly lived.²⁰ One day that ungrateful

beast who had first been a dog but who was now transformed into a Carabha, eagerly thirsting for blood, wished to slay the sage.¹¹ The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.¹²

"The sage said,—O dog, thou wert first transformed into a leopard! From a leopard thou wert then made a tiger! From a tiger thou wert next transformed into an elephant with the temporal juice trickling adown thy cheeks! Thy next transformation was into a lion!¹³ From a mighty lion thou wert then transformed into a *Çarabha*! Filled with affection for thee, it was I that transformed thee into these diverse shapes! Thou didst not, and dost not, belong by birth, to any of those species!¹⁴ Since, however, O sinful wretch, thou desirest to slay me who have done thee no injury, thou shalt return to thy own species and be a dog again!¹⁵—After this, that mean and foolish animal of wicked soul, transformed into a *Çarabha*, once more assumed, in consequence of the *Rishi's* curse, his own proper form of a dog."¹⁶

SECTION CXVIII.

"Bhishma said,—'Having once more assumed his proper form, the dog became very cheerless. The *Rishi*, reproving him, drove the sinful creature from his hermitage.¹ An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervision over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scriptures, conduct, birth, selfrestraint, compassion, strength, energy, dignity, and forgiveness.² A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy.³ A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master.⁴ An individual, however,

that is mean and of low birth, having obtained even great affluence from his connection with some honest man, becomes an enemy of the latter if only he is reproached in words.* A minister should be possessed of high birth and strength; he should be forgiving and self-restrained, and have all his senses under control; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends,¹ conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful,² faithful in the discharge of his own duties, a thorough master of the art of war and peace, conversant with the king's requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces,³ acquainted with all kinds of battle-array for piercing and breaking the enemy's ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march,⁴ skilled in the art of training elephants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right,⁵ of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men, well-versed in policy, possessed of accomplishments, energetic in action,⁶ active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirements of place and time.⁷ That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the Earth like the light of the moon.⁸ A king, again, who is conver-

* The antithesis consists, as pointed out by Nilakantha, in this, *viz.*, the man of high birth, even if ruined undeservedly, would not injure his master. The man, however, that is of low birth, would become the foe of even a kind master if only a few words of censure be addressed to him.—T.

nant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all.¹⁶ He should be patient, forgiving, pure in conduct, severe when the occasion requires it, acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of action suggested to him,¹⁷ intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies,¹⁸ practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good,¹⁹ free from the fault of egotism, never without a wife,* and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal. He should love those that are devoted to him.²⁰ Avoiding idleness, he should always attach men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous.²¹ Without laying aside the rod of chastisement, he should wield it with propriety. He should make all men about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such.²² The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting his kingdom.²³ A king that desires his own advancement should never disregard his army. That king whose

* Nilakantha explains that *na nardikandak* means *na nishpariga*.
 Aah.—T.

soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephant-warriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole Earth.²⁵ That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the foremost of rulers.²⁶ A king who has succeeded in attaching all men unto himself, may, O Bhārata, with the aid of even a thousand horsemen of courage, succeed in conquering the whole Earth.²⁷

SECTION CXIX.

"Bhishma said,—That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty! A dog should not, with honors, be placed in a position above that for which he is fit. If a dog be placed above that situation which is fit for him, he becomes intoxicated with pride.¹ Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments on unfit persons are not at all approved.² That king who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty.³ A *Garabha* should occupy the position of a *Garabha*; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard.⁴ Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve.⁵ That foolish king who, transgressing precedent, appoints servants to offices for which they are not fit, fails, to gratify his people.⁶ A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence,

that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth.* Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers.* Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature, and are never the objects of calumny in respect of the offices they hold, should be the intimate associates of the king.¹⁰ A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion.¹¹ That lion, however who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties.¹² Even thus, O ruler of men, may a king succeed in subjugating the whole Earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth.¹³ O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth.¹⁴ Those men that are devoted to the services of their master are never stopped by any impediments.* Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters.¹⁶ Kings should always, with great care, look after their treasures. Indeed, kings have their roots in their treasures. A king should always seek to swell his treasury.¹⁸ Let thy barns, O king, be filled with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn.¹⁷ Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds.¹⁸ O delighter of the Kurus, attend to the wants of thy kinsmen and friends! Be thou surrounded with friends and relatives! Seek thou the good of thy city!¹⁹ By citing the precedent of the

† Literally, 'proceed like unreturning arrows.'—T.

dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear ?”¹

SECTION CXX.

“Yudhishthira said,—‘Thou hast, O Bhārata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of ancient times conversant with kingly duties.’ Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however O bull of Bharata’s race, speak of them in such a way that one may succeed in retaining them in memory !”²

“Bhishma said,—‘The protection of all creatures is regarded as the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be exercised.’ A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues.’ Keeness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity.’ He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish.† A king who can assume diverse forms succeeds in accomplishing even the most subtle objects.’ Dumb like the peacock in autumn, he should conceal his counsels. He should speak little, and the little he speaks should be sweet. He should be of good features and well-versed in the scriptures.’ He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brāhmanas crowned

* *I. e.*, ‘speak in brief of them, or give us an abridgment of thy elaborate discourses.’—T.

† *I. e.*, as the commentator explains, keeness when he punishes, and harmlessness when he shows favor.—T.

with ascetic success even as men seek the refuge of lordly rivers generated by the rain-water collected within mountain-lakes. That king who desires to amass wealth should act like religious hypocrites in the matter of keeping a coronal lock.* The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects, like men repairing to a full-grown palmyra for drawing its juice.† He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness.‡ He should proclaim the faults of his foes; crush those that are their partizans; and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades§ and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed, he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives. He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes. He should also win over the affections of the spies of his enemies, but exterminate them when opportunity

* I. e., 'should assume the qualities (such as keenness, &c.) necessary for his object.' K. P. Singha's version of the last line of 8 is erroneous. The Burdwan version is right.—T.

† *Vrihadvriksham* is explained by Nilakantha as *Vrikshantak Vrikshak Yatra*; *daravat* is explained as *rasampraeravat*. I think *Vrihadvriksham* may be taken as a full-grown palmyra (1) tree. The sense is that as men always draw the juice from a full-grown tree and not from a young one, even so the king should take care as to how taxes should be laid upon subjects that are unable to bear them.—T.

‡ I. e., by tampering with the governors of the citadels and the garrisons of his foes, as the commentator explains.—T.

occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy,¹⁴ and destroy their force and drive them away from home. The king should also like the peacocks do what is good to him, and glean wisdom from every where as they collect insects even from the forest.¹⁵ An wise and peacock-like king should thus rule his kingdom and adopt a policy which is beneficial to him.¹⁷ By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures.¹⁸ By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions.¹⁹ The king should be well-versed in the arts of conciliating policy, he should be possessed of wisdom; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction.²⁰ A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, soon regains his disposition like heated iron dipt in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures.²² A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild in disposition, possessed of wisdom and courage and great strength.²³ Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes.²⁴ The king should do good to all persons without transgressing the dictates of Righteousness. That king stands immovable as a hill whom everybody regards—*He is mine.*²⁵—Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice.²⁶ The king should appoint in all his offices such men as are con-

versant with the characteristics of particular families, of the masses of the people, and of different countries; as are mild in speech; as are of middle age; as have no faults; as are devoted to good acts; as are never heedless; as are free from rapacity; as are possessed of learning and self-restraint; and as are firm in virtue and always prepared to uphold the interests of both virtue and profit.²⁷⁻²⁸ In this way, having ascertained the course of actions and their final objects, the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness.²⁹ That king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the Earth.³⁰ That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil.³¹ Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers.³² The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day.³³ As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it.³⁴ Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored.³⁵ The king should never disregard any wealth for its littleness; he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence.³⁶ Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time

and place,—these eight qualities lead to the increase of wealth be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items.³⁸ A foe, whether he happens to be a child, a young man, or an aged one, succeeds in slaying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers.³⁹ A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king that is of regulated mind should never be heedless when he has a foe.⁴⁰ If a king possessed of intelligence desire for affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister.⁴¹ Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected; a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise.⁴² A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who wishes to be surrounded by a train of self-seeking flatterers,* never succeeds in winning even the smallest benefit.⁴³ For these reasons, the king, should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightning that blazes forth only for a second.⁴⁴ Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things.⁴⁵ *The human body

* *I. e.*, that king who is vain and covetous.—T.

is the residence of many intelligent creatures of great energy, of Cakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body.* A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth). A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer. A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of his foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brāhmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control.† O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole Earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter.‡ A king that is heedful, by properly attending to the requirements of war and peace, succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good con-

* Whether it belongs to himself or to any other person.—T.

† Verses 49 and 50 have been rendered wrongly by the Bardwan Pundits.—.

‡ The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.—T.

duct, possessed of accomplishments, brave in battle, and ready for exertion." The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame." When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work." Do thou practise these duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit ! " * "

SECTION CXXI.

"Yudhishthira said,—'O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything, for everything depends upon Chastisement.' It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and *Rishis* and high-souled *Pitris* and *Yakshas* and *Rakshas* and *Piçāchas* and *Sādhys*, or living beings in this world including beasts and birds." Thou hast said that the entire universe, mobile and immobile, including gods, *Asuras*, and men, may be seen to depend upon Chastisement." I now desire, O bull of Bhārata's race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition? Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully? Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that

* I. e., he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties, one may, by such conduct, win much felicity hereafter.—T.

high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?"

"Bhishma said,—Listen, O descendant of Kurū, who Chastisement is and why he is called also *Vyavahāra*! That upon whom all things depend is called Chastisement.⁸ Chastisement is that by which righteousness is kept up. He is sometimes called *Vyavahāra*. In order that the righteousness of a king that is heedfully awake may not suffer extinction, (Chastisement has come to be called by that name).⁹ It is for this reason that the name *Vyavahāra* becomes applicable to it.¹⁰ In olden days Manu, O king, declared first of all this truth, viz.,¹¹—He who protects all creatures, the loved and the odious equally, by impartially wielding the rod of Chastisement, is said to be the embodiment of righteousness.¹²—These words that I have said were, O king, first, uttered in days of old by Manu. They represent the high words of Brahman.¹³ And because these words were spoken first, therefore, they are known as the *first words*. And since it is by Chastisement that the misappropriation of other people's possessions is stopped, therefore Chastisement has come to be called by the name of *Vyavahāra*.¹⁴ The aggregate of three always rests on well-applied Chastisement. Chastisement is a great god. In form he looks like a blazing fire.¹⁵ His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His ears are pointed like shafts and his hair stands upright.¹⁶ He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion's skin.† That irresistible deity assumes such a fierce shape.¹⁷

⁸ *Vyavahāra* is *vi* and *avahāra*, hence that through which all kinds of misappropriation are stopped. It is a name applied to Law and administration of justice.—T.

† The commentator, in a long note, gives very fanciful explanations touching every one of these peculiarities of form. He understands *Mrigavajra* to mean the black antelope. I cannot reject the obvious meaning of the word. The object of the poet is simply to create a form that is frightful.—T.

Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on Earth, Chastisement moves in the world.¹⁷⁻¹⁸ Indeed, Chastisement moves on Earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaying and rushing against its victims.¹⁹ These, O Yudhishtira, are some of the names which Chastisement bears, viz., Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brāhmaṇa, *Mantra*, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First-born, the individual without affections, the Soul of Rudra, the eldest Manu, and the great Benefiter.²⁰⁻²² Chastisement is the holy Vishnu. He is the puissant Nārāyaṇa. And because he always assumes a terrible form, therefore he is called *Mahāpuruṣa*.²³ His wife Morality is also known by the names of Brahman's Daughter, Lakshmi, Vritti, Saraswati, and Mother of the universe. Chastisement thus has many forms.²⁴ Blessing and curse, pleasure and pain, righteousness and unrighteousness, strength and weakness, fortune and misfortune, merit and demerit, virtue and fault,²⁵ desire and aversion, season and month, night and day and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint,²⁶ destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food,²⁷ the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy,²⁸ powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time,²⁹ falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat,³⁰ fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness,³¹ malice and good will, right

ousness and unrighteousness, shame and shamelessness, modesty, prosperity and adversity,³² energy, acts, learning, eloquence, keenness of understanding,—all these, O Yudhishtira, are forms of Chastisement in this world! Hence, Chastisement is exceedingly multiform.³³ If Chastisement had not existed, all creatures would have grinded one another. Through fear of Chastisement, O Yudhishtira, living creatures do not slay one another.³⁴ The subjects, O king, always protected by Chastisement, enhance the might of their ruler. It is for this that Chastisement is regarded as the foremost refuge of all.³⁵ Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brāhmanas.³⁶ Endued with righteousness, foremost of Brāhmanas become attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratify the deities.³⁷ The deities, being gratified, commend the denizens of the Earth to Indra. For benefiting the denizens of the Earth, Indra gives them food (in the form of rain, without which crops and vegetation would fail).³⁸ The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshatriya ruler) remains wakeful amongst them.³⁹ For serving this object, Chastisement assumes the form of a Kshatriya among men. Protecting men, he remains awake, always heedful and never decaying.⁴⁰ Chastisement has again these other eight names, viz., God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature.⁴¹ God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the form of military forces) and who is a combination of five ingredients.⁴² Nobility of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, &c.), with the eight objects mentioned below, and the other force (viz. that which depends upon a well-filled treasury), should be sought for by the king, O Yudhishtira.⁴³ Those eight objects

* These are Righteousness, Law, Chastisement, God, and Living creature.—T.

are elephants, horses, cars, foot-soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle such as sheep, &c.).⁴⁶ Of the army equipt in mail and with other accoutrements, car-warriors, elephant-warriors, cavalry, infantry, officers, and surgeons constitute the limbs.⁴⁷ Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites,⁴⁸ constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom.⁴⁹ God himself has, with great care, sent Chastisement for the use of the Kshatriya. This eternal universe is impartial Chastisement's self.⁵⁰ There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or created) Chastisement.⁵¹ There is another kind of *Vyavahāra* arising out of the disputes of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that *Vyavahāra* is seen to be productive of good,⁵² There is another kind of *Vyavahāra* which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger among kings, a (third) kind of *Vyavahāra* which is connected with family customs but which is consistent with the scriptures.⁵³ That *Vyavahāra* which has, as above, been

* The nearest approach in English to what is meant here by *Vyavahāra* is Law. Three kinds of *Vyavahāra* or Law are here spoken of. The first is the ordinary Law, according to which the disputes of litigants are decided. It includes both civil and criminal law. It is quaintly described here as *Vattri-pratyaya-lakṣaṇa*, i. e., 'characterised by a belief in either of two litigant parties.' When a suit, civil or criminal, is instituted, the king or those that act in the king's name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case, it is a form of Chastisement. The second kind of *Vyavahāra* or Law is the ecclesiastical law of the Vedas. These are the precepts or in-

said to be characterised by a belief in either of two litigant parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement,* as also by the name of Evidence.⁴¹ Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in Vyavahāra. That which has been called Vyavahāra is really based upon Vedic precepts.⁴² That Vyavahāra which has been indicated to have the Vedas for its soul is Morality or duty. It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that Vyavahāra as they have done of ordinary law.⁴³ The third kind of Vyavahāra is also a protector of men, and it has also its roots in the Veda, O Yudhishtira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity.⁴⁴ That which is Chastisement has been seen by us to be eternal Vyavahāra. That which has been said to be Vyavahāra is verily the Veda.⁴⁵ That which is the Veda is morality and duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been the Grandvire Brahman, that Lord of all creatures.⁴⁶ Brahman is the Creator of the entire universe with the gods and *Asuras* and *Rāshasas* and human

junctions laid down in those sacred books for regulating every part of human duty. The third kind of Vyavahāra or Law is the particular customs of families or races. It is also called *kulāchāra*. Where *Kulāchāra* is not inconsistent or in open variance of the established civil or criminal Law, or is not opposed to the spirit of the ecclesiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law uphold *Kulāchāra*, interpreting it very strictly.) What Bhishma says here is that even *Kulāchāra* should not be regarded as inconsistent with the scriptures (Vedas and *Smṛtis*).—T.

* In verse 52 Bhishma says that the first kind of Vyavahāra or Law, i. e., the ordinary civil and criminal law of a realm, must be regarded as resting on the king. But as this kind of Law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by administering it and by inflicting chastisement in its administration. The purport, in brief, of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.—T.

beings and snakes, and of every other thing.⁵⁰ Hence that Vyavahāra which is characterised by a belief in either of two litigant-parties has also flowed from him. For this reason He has laid down the following in respect of Vyavahāra.⁵¹—Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.’⁵²

SECTION CXXII.

“Bhishma said,—In this connection is cited the old story that follows. There was among the Angas a king of great splendour, called Vasuhoma.¹ That king was always engaged in acts of piety, and accompanied by his spouse he always practised the most rigid penances. He repaired to the spot called *Munjapriṣṭha* held in high esteem by the *Pitris* and the celestial *Rishis*.² There, on that peak of Himavat, near the golden mountains of Meru, (the great Brāhmana here) Rāma, sitting under the shade of a well-known banian, had tied his matted locks together.*³ From that time, O monarch, the spot, which is a favorite haunt of Rudra, came to be called *Munjapriṣṭha* by *Rishis* of rigid vows.⁴ King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brāhmanas, came to be regarded as a celestial *Rishi* in holiness.⁵ One day, that crusher of foes, that friend of Cakra, viz., king Māndhātṛi of great soul, came to Vasuhoma on his mountain retreat.⁶ Arrived there, Māndhātṛi, beholding king Vasuhoma of austere penances, stood before the latter in an attitude of humility.⁷ Vasuhoma offered unto his guest water to wash his feet, and the *Arghya* consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs.⁸ After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying,—What, O king; shall I do for thee?⁹—

* *Jatākaramādīpat* may also mean ‘ordered the removal of his matted locks’,—in other words, ‘had a shave’.—T.

Thus addressed, O delighter of the Kurus, Māndhātṛi, that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.¹⁰ *

"Māndhātṛi said,—Thou hast, O king, studied all the doctrines of Vrihaspati! O best of men, the doctrines laid down by Uçanas also are known to thee!¹¹ I desire to know what is the origin of Chastisement. What was awake before Chastisement? What also is said to be its end?¹² How came Chastisement to depend upon the Kshatriya? Tell me all this, O thou of great wisdom! I come to thee as a disciple ready to give thee the tutorial fee!¹³—¹³

"Vasuhoma said,—Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures!¹⁴ It hath been heard by us that once upon a time, the Grandsire of all the worlds, viz., the divine Brahman, desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself.¹⁵ For this reason he conceived in his brain and held the fœtus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the fœtus fell from his head.¹⁶ The divine being, O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire.¹⁷ Upon the commencement of that sacrifice, of Brahman, O best of kings, Chastisement disappeared in consequence of the visible form that the Grandsire was then obliged to assume.¹⁸ Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased.¹⁹ Men ceased to distinguish between what

* I. e. to acknowledge thee as a tutor.—T.

† The sense is that inasmuch as the Grandsire, who was the governor of the universe, assumed the mild and peaceful aspect of a sacrificer, Chastisement which had dwelt in his furious form could no longer exist.—T.

drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restraints in the matter of the union of the sexes. All idea of property ceased.¹⁰ All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour.¹¹ The Grand sire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying,¹²—It behoveth thee, O Keçava, to show mercy on the present occasion ! Let it be so ordained by thee that the confusion that has occurred may disappear !¹³—Thus addressed, that foremost of deities, armed with an enormous Çula,* having reflected long, created his ownself into the form of Chastisement.¹⁴ From that form, having Righteousness for its legs, the goddess Saraswati created *Danda-niti* (Science of Chastisement) which very soon became celebrated over the world.¹⁵ After this the great god armed with the enormous Çula, having again reflected for sometime, appointed a few among the gods as the lords or rulers of their respective classes.¹⁶ It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the *Pitris*.¹⁷ Kuvera was made the lord of treasures and of all the *Rākshasas*. Meru was made the king of the mountains, and Ocean was made the lord of the rivers.¹⁸ The puissant Varuna was installed into the sovereignty of the waters and of the *Asuras*. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy.¹⁹ The puissant Içāna the high-souled and eternal Mahādeva, of three eyes, was made the lord of the *Rudras*.²⁰ Vaçishtha was made the lord of the *Brāhmanas*, and Jātavedas was made the chief of the *Vasus*. Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations.²¹ Ançumat was made the lord of all herbs, and the puissant and foremost of deities, viz., Kumāra or Skanda, of twelve arms, was made the chief of

* Though Çula is mentioned, yet it is Vishnu and not Mahādeva, that is implied. Generally, the word means any weapon.—T.

all the spirits and ghostly beings (that wait upon Mahādeva).²² Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures, as also of the four portions of Death (viz., weapons, diseases, Yama, and acts,) and lastly of grief and joy.²³ The *Ṛṣis* declare that the supreme god Mahādeva, that lord of lords, O king, armed with *Ḍala*, is the chief of the Rudras.²⁴ The rod of chastisement was given to Brahman's son of subsequent birth, viz., Kshapa, that lord of all creatures and the foremost one of all virtuous persons.²⁵ Upon the completion of that sacrifice according to due rites, Mahādeva, after doing proper reverence, made over Chastisement, that protector of Righteousness, unto Vishnu.²⁶ Vishnu gave it to Angiras; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu.²⁷ Bhrigu gave that rod intended for the protection of righteousness unto all the *Rishis*. The *Rishis* gave it unto the Regents of the world, and the Regents made it over again to Kshupa.²⁸ Kshupa then made it over to Manu the son of Surya. The deity of *Ṣrāddhas* (viz., Manu), gave it unto his sons for the sake of true righteousness and wealth.²⁹ Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury.³⁰ The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes.³¹ Surya's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures.³² At the top of the scale, the divine Indra is awake (with the

* The whole account contains more than one inconsistency. The commentator is silent. I think the inconsistencies are incapable of being explained. It is very probable that there have been interpolations in the passage. Verse 34 is probably an interpolation, as also Verse 38.—T.

rod of chastisement); after him, Agni of blazing flames; after him, Varuna; after Varuna, Prajāpati;⁴³ after Prajāpati, Righteousness^{*} whose essence consists of restraint;^{*} after Righteousness, the son of Brahman, viz., the eternal Law;⁴⁴ after Law, Energy is awake, employed in the act of protection; after Energy, the herbs (offered in sacrifices for supporting the gods, and used as food and medicines); after the herbs, the mountains;⁴⁵ after the mountains, all kinds of juices and their attributes; after these, the goddess Niriti; after Niriti, the planets and the luminous bodies in heaven;⁴⁶ after these, the Vedas; after the Vedas, the puissant form of Vishnu with equine head; after him, the almighty and eternal Grandsire viz., Brahman;⁴⁷ after the Grandsire, the divine and blessed Mahādeva; after Mahādeva, the Viṣwedevas; after them, the great *Rishis*;⁴⁸ after the *Rishis*, the divine Soma; after Soma, the deities who are all eternal; after the deities, know that the Brāhmanas are awake.⁴⁹ After the Brāhmanas, the Kshatriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas.⁵⁰ Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself, Chastisement keeps together and upholds everything.^{†51} Time, O Bhārata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahādeva, the god of gods, is always awake. He is called by these names also, viz., Kaparddin, Cankara, Rudra, Bhava, Sthānu, and the lord of Umā.⁵²⁻⁵³ Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement!—⁵⁴

"Bhishma continued,—That person who listens to this teaching of Vasuhoma, and having listened to it conducts

* *I. a.*, Self-denial or discipline.—T.

† I have not the faintest idea of what is intended by these verses, viz., 43 to 51. Nilakantha is silent. It is very doubtful if they have really any meaning.—T.

himself according to its tenour, is sure to obtain the fruition of all his wishes.* I have now, O bull among men, told thee everything as to who Chastisement is, that restrainer† of the universe which is governed by righteousness!''⁶⁰

SECTION CXXIII.

"Yudhishtira said,—'I wish, O sire, to hear the settled conclusions on the subject of Virtue, Wealth, and Pleasure! Depending upon which of these does the course of life proceed? What are the respective roots of Virtue, Wealth, and Pleasure? What are again the results of those three? They are sometimes seen to mingle with one another, and sometimes to exist separately and independently of one another!'"

"Bhishma said,—'When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three viz., Virtue, Wealth, and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action.* Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects.⁴ All objects, again, in their entirety exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation.⁵ It is said that Virtue is sought for the protection of the body, and Wealth is for the acquisition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion.† Virtue, Wealth, and Pleasure, when sought for the

* The commentator illustrates this by the action of a virtuous husband seeking congress with his wedded wife in the proper season. There is religious merit in the performance of the rites known by the name of *Garbhādhan*: there is pleasure in the act itself; and lastly, wealth or profit in the form of a son is also acquired.—T.

† There are three qualities or attributes that characterise human acts, viz., Goodness, Passion, and Darkness. Vide the later sections of the *Bhagavadgītā*. Such Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the attribute of Goodness only are worthy of pursuit.—T.

sake of heaven and such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character.* One should not cast them off even mentally. If virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one's self by ascetic penances.† The aim of the triple aggregate is towards emancipation. Would that man could obtain it! One's acts, undertaken and completed with even the aid of intelligence may or may not lead to the expected results.‡ Virtue is not always the root of Wealth, for other things than Virtue lead to Wealth (such as service, agriculture, &c.) There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again than Wealth (such as fasts and vows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth viz., Emancipation.§ Virtu's dross consists in the desire of reward; the dross of Wealth consists in hoarding it; when purged of these impurities, they are productive of great results.¶ In this connection is cited the narrative of the discourse that took place in days of old between Kāmandaka and Āngarishtha.¶¶ One day, king Āngarishtha, having waited for the opportunity, saluted the *Rishi* Kāmanda as he was seated at his ease and asked him the following questions.¶—If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O *Rishi*, can those sins be destroyed?¶ If again a man, impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put a stop to that sin come into vogue among men?—¶

* I. e., one should seek virtue for only compassing purity of soul; Wealth in order that one may spend it in acts, undertaken without desire of fruit; and Pleasure for only supporting the body.—T.

† *Dharmādinkīmanaiśāthikān*, i. e., having Dharma for the first and Kāma for the last, hence Virtue, Wealth, and Pleasure.—T.

"Kāmaṇḍa said,—That man who, abandoning Virtue and Wealth, pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence.¹⁵ The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct.¹⁶ If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself.¹⁷ The subjects do not follow such a king. Brāhmanās and all good persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself.¹⁸ Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death.¹⁹ Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to the study of the three Vedas. He should respect the Brāhmanas and do good offices unto them.²⁰ He should be devoted to righteousness. He should make alliances (of marriage) with high families. He should wait upon high-minded Brāhmanas adorned with the virtue of forgiveness.²¹ He should perform ablutions and recite sacred *mantras* and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom, he should seek the companionship of virtuous men.²² He should gratify all persons by sweet speeches or good acts. He should say unto all—*I am yours*,—and proclaim the virtues of even his foes.²³ By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed.²⁴ Thou shouldst accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessings through the grace of thy seniors and preceptors!—"²⁵

SECTION CXXIV.

"Yudhishthira said,—All persons on Earth, O foremost of men, applaud virtuous behaviour, but have, however, great

doubts with respect to this subject of their praise.² If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired.³ How, indeed, is that behaviour acquired, O Bhārata ! I desire to hear it. Tell me also, O foremost of speakers, what have been said to be the characteristics of that behaviour !⁴

"Bhishma said,—Formerly, O giver of honors, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarāshtra the same question. Listen to what transpired on that occasion, O Bhārata !⁵ Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter.⁶ Having heard the words of Duryodhana, Dhritarāshtra, addressing his son and Karna, replied unto him as follows.⁷

"Dhritarāshtra said,—Why dost thou grieve, O son ! I desire to hear the cause in detail. If after ascertaining the reasons they appear to be adequate, I shall then endeavour to instruct thee !⁸ O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives.⁹ Thou coverest thy limbs with the best robes. Thou eatest the richest food.¹⁰ Steeds of the best kind bear thee. Why then hast thou become pale and emaciated ?—¹¹

"Duryodhana said,—Ten thousands of high-souled Snātaka Brāhmanas (daily) eat at Yudhishtira's palace off plates of gold !¹² Beholding his excellent mansion adorned with excellent flowers and fruits, his steeds of the *Tittiri* and the *Kalmāsha* breeds, his robes of diverse kinds,¹³ indeed, beholding that high prosperity of my enemies, viz., the sons of Pāndu,—a prosperity that resembles the high affluence of Vaiçravaṇa himself,—I am burning with grief, O Bhārata !—¹⁴

* *Pigīṇḍanam* is food mixed with pounded meat; a kind of *Pilau*, or, perhaps, *Kabāb*.—T.

"Dhritarāshtra said,—If thou wishest, O sire, to win prosperity like that of Yudhishtira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour!¹⁴ Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour.¹⁵ Māndhātṛi conquered the whole world in course of only one night, Janamejaya, in course of three; and Nābhāga, in course of seven.¹⁶ All these kings were possessed of compassion and virtuous behaviour. For this reason the Earth came to them of their own accord, won over by their virtues!—¹⁷

"Duyodhana said,—I desire to hear, O Bhārata, how that behaviour may be acquired, that behaviour, viz., in consequence of which the Earth was won so speedily (by the kings named by thee)!—¹⁸

"Dhritarāshtra said,—In this connection, the following old narrative is cited. It was formerly recited by Nārada on the subject of virtuous behaviour.¹⁹ In days of yore, the *Daitya* Prahlāda, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three worlds to subjection.²⁰ Cakra then, with joined hands, approached Vṛihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying,—I desire thee to tell me what is the source of felicity!²¹—Thus addressed, Vṛihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity.²² Indeed, Vṛihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was any thing higher than that.²³

"—Vṛihaspati said,—There is something, O son, that is still higher. The high-souled Bhārgava (Uçanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials!²⁴—Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhārgava and obtained from him, with a gratified heart, a knowledge of what was for his great good.²⁵ Obtaining the permission of the high-souled Bhārgava, the performer of a hundred sacrifices once more asked the sage as

to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him." The omniscient Bhārgava said,—The high-souled Prahlāda has better knowledge!—Learning this, Indra became highly delighted.¹⁷ The chastiser of Pāka, possessed of great intelligence, assumed the form of a Brāhmana, and repairing to Prahlāda, asked him, saying,—I desire to hear what conduces to felicity!¹⁸ Prahlāda answered the Brāhmana, saying,—O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds! I cannot, therefore, instruct thee!¹⁹—The Brāhmana said,—O king, when thou mayst have leisure, I desire to listen to thy instructions about what course of conduct is productive of good!²⁰—At this answer, king Prahlāda became delighted with that utterer of *Brāhma*. Saying—So be it!—he availed of a favorable opportunity for imparting to the Brāhmana the truths of knowledge.²¹ The Brāhmana duly observed towards Prahlāda the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlāda desired.²² Many a time the Brāhmana enquired, saying,—O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds? Tell me, O righteous king, what those means are!—Prahlāda, O monarch, answered the question the Brāhmana asked.²³

"—Prahlāda said,—I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brāhmanas! On the other hand, I accept and follow the counsels of policy they declare unto me based upon the teachings of Cukra.²⁴ In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Cukra. I wait upon and serve the Brāhmanas and my seniors. I bear no malice.²⁵ I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my control. Those regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb.²⁶ I taste the nectar dropped by those learned men, and like the

Moon among the constellations I live among the members of my race.³⁷ Even this is nectar on Earth, even this is the clearest eye, viz., listening to the teachings of Cakra from the lips of Brāhmanas and acting according to them.³⁸ In these consist the good of a man!—Thus said Prahlaḍa unto that utterer of *Brahma*. Served dutifully by him, the chief of the *Daityas* once more said,³⁹—O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me! Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask!⁴⁰—The Brāhmana answered the chief of the *Daityas*, saying,—Very well. I will obey thee!—Prahlaḍa, gratified with him, said,—Take what thou wishest!⁴¹—

“—The Brāhmana said,—If, O king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy behaviour! Even this is the boon that I solicit!⁴²—At this, though delighted, Prahlaḍa became filled with a great fear. Indeed, when this boon was indicated by the Brāhmana, the *Daitya* chief thought that the solicitor could not be a person of ordinary energy.⁴³ Wondering much, Prahlaḍa at last said,—Let it be so!—Having, however, granted the boon, the *Daitya* chief became filled with grief.⁴⁴ The Brāhmana, having received the boon, went away, but Prahlaḍa, O king, became penetrated by a deep anxiety and knew not what to do.⁴⁵ While the *Daitya* chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour⁴⁶ and huge proportions. Prahlaḍa asked the form, saying,—Who art thou?—The form answered, saying,—I am the embodiment of thy Behaviour. Cast off by thee I am going away.⁴⁷ I shall henceforth, O king, dwell in that faultless and foremost of Brāhmanas who had become thy devoted disciple!—Having said these words, the form disappeared and soon after entered

³⁷ *Vaggravidyandam* is explained by Nilakantha to mean persons whose learning is at the end of their tongues and not buried in books; hence, persons of sharp memory.—T.

⁴¹ The asker wishes to test Prahlaḍa of his conduct.—T.

the body of Cakra.⁴⁴ After the disappearance of that form, another of similar shape issued out of Prahlāda's body. The *Daitya* chief addressed it, saying,—Who art thou?⁴⁵—The form answered, saying,—Know me, O Prahlāda, for the embodiment of Righteousness. I shall go there where that foremost of Brāhmanas is, for, O chief of the *Daityas*, I reside there where Behaviour dwells!⁴⁶—Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high-souled Prahlāda.⁴⁷ Asked by Prahlāda as to who he was, that form possessed of great effulgence answered, saying,—Know, O chief of the *Daityas*, that I am Truth! I shall leave thee, following the way of Righteousness!⁴⁸—After Truth had left Prahlāda, following in the wake of Righteousness, another great person issued out of Prahlāda's body. Asked by the *Daitya* king, the mighty being answered,—I am the embodiment of Good deeds! Know, O Prahlāda, that I live there where Truth lives!⁴⁹—After this one had left Prahlāda, another being came out, uttering loud and deep cries. Addressed by Prahlāda, he answered,—Know that I am Might. I dwell there where Good deeds are!⁵⁰—Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlāda's body.⁵¹ The *Daitya* chief asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I dwell in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.⁵²—The high-souled Prahlāda, penetrated with great fear, once more asked the goddess, saying,—Where dost thou go, O goddess, O thou that dwellest amid lotuses?⁵³ Thou art ever devoted to truth, O goddess, and thou art the first of deities! Who is that foremost of Brāhmanas (who was my disciple)? I desire to know the truth!⁵⁴

“—The goddess of Prosperity said,—Devoted to the vow of Brahmacharyya, that Brāhmana who was instructed by thee was Cakra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds.⁵⁵ O righteous one, it was by thy behaviour that thou hadst reduced

the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour!¹⁰ Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour!—¹¹

"Bhishma continued,—Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishtira! Duryodhana, once more addressing his father, said these words:¹²—O delighter of the Kurus, I wish to know the truth about Behaviour! Tell me the means by which it may be acquired!—¹³

"Dhritarashtra said,—Those means were indicated by the high-souled Pahlāda while discoursing unto Indra. Listen, however, O ruler of men, as to how in brief Behaviour may be acquired.¹⁴ Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise.¹⁵ That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done.¹⁶ That act, on the other hand, should be done in consequence of which one may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is!¹⁷ If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root!—¹⁸

"Dhritarashtra continued,—Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishtira!—¹⁹

"Bhishma continued,—Even this was what king Dhritarashtra said unto his son. Do thou act according to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit!²⁰

SECTION CXXV.

"Yudhishtira said,—Thou hast said, O grandsire, that behaviour is the first (of requisites for a man)! Whence, however, does Hope arise? Tell me what it is! This great doubt has taken possession of my mind. There is no other

person than thee, O subjugator of hostile towns, who can remove it!" O grandsire, I had great hope in respect of Suyodhana that when a battle was about to ensue, (in consequence of his own obstinacy), he would, O lord, do what was proper!¹ In every man hope is great. When that hope is destroyed, great is the grief that succeeds and which, without doubt, is equal to almost death itself.² Fool that I am, Dhritarashtra's wicked-souled son, Duryodhana, destroyed the hope I had cherished! Behold, O king, the foolishness of my mind!³ I think that hope is vaster than a mountain with all its trees! Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable.⁴ Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?⁵

"Bhishma said,—I shall narrate to thee, O Yudhishtira, in this connection, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it!" A royal sage of the Haihaya race, Sumitra by name, went out a hunting. He pursued a deer, having pierced it with a straight shaft.⁶ Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his large prey.⁷ The animal, endued with fleetness, quickly cleared a low ground and then a level plain.⁸ The king, young, active, and strong, and armed with bow and sword and cased in mail, still pursued it.⁹ Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses.¹⁰ Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed.¹¹ Pierced with many shafts by the king, that denizen of the wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer.¹² Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point.¹³ At last that crusher of foes, taking up a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixed it on his bowstring.¹⁴

The animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft.¹² That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase.¹³

SECTION CXXVI.

"Bhishma said,—The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest.¹ Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honored him in due form.² Accepting the honors offered by the *Rishis*, the king enquired of them about the progress and advancement of their penances.³ Duly answering the enquiries of the king, those *Rishis* endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat.⁴ And they said,—Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows?⁵ We wish to hear whence thou art coming, O giver of honors! Tell us also in what race thou art born and what thy name is!"—Thus addressed, O bull among men, the king proceeded to duly give unto all those Brāhmanas an account of himself, O Bhārata, saying,⁷—I am born in the race of the Haihayas. By name I am called Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed.⁸ In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed.¹⁰ What can be more pitiable than this, viz., that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty,

appointed of my hopes!"¹¹ I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed!"¹² The prince of mountains, viz., Himavat, and that vast receptacle of waters, viz., the ocean, cannot, for its vastness, measure the extent of the firmament.¹³ Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with wealth of penances are omniscient! There is nothing unknown to you!"¹⁴ Ye are also highly blessed! I, therefore, solicit you for resolving my doubt! Hope as cherished by man, and the wide firmament,¹⁵ which of these two appears vaster to you? I desire to hear in detail what is so unconquerable as hope.¹⁶ If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay! I do not wish, ye foremost of regenerate ones, to hear anything from you that may be a mystery improper to discourse upon!" If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse,¹⁷ I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject!"¹⁸

SECTION CXXVII.

"Bhishma said,—Then that best of *Rishis*, viz., the regenerate *Rishava*, sitting in the midst of all those *Rishis*, smiled a little and said these words:¹—Formerly, O tiger among kings, while sojourning among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Nārāyana.* There lies the delightful spot called Vadari, and there also is that lake in the firmament (whence the sacred Gangā takes her rise).² There the sage Aṣṭaśiras, O king, (always) reads the eternal Vedas.³ Having performed my ablutions in that lake and offered with due rites oblations of water unto the *Pitris* and the gods, I entered the asylum.⁴ Within

* This lake is at a great height on the Himalayas.—T.

that retreat the *Rishis* Nara and Nārāyana always pass their time in true pleasure.* Not far from that spot I repaired to another retreat for taking up my abode.⁴ While seated there I beheld a very tall and emaciated *Rishi*, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was named Tanu.⁵ Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like.⁶ His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extraordinary aspect.⁷ His head was proportionate to his body, and his ears and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble.⁸ Beholding that exceedingly emaciated *Bṛhmana* I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands.⁹ Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him.¹⁰ Then, O monarch, that foremost of virtuous men, viz., Tanu, began to discourse in the midst of the *Rishis* dwelling in that asylum upon topics connected with Righteousness and Profit.¹¹ While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds.¹² The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridyumna. The child had been missing, and the sire, exceedingly cheerless, came there in course of his wanderings amid the forest in pursuit of the missing one.¹³—I shall find my son here!—I shall find my son here!—Dragged on by hope in this way, the king wandered through that forest in those days.¹⁴ Addressing the emaciated *Rishi* he said,—Without doubt, that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas, he was my

* The spirits of those two immortal sages are supposed to dwell for ever, in this retreat, in the enjoyment of true happiness.—B.

only child. He is lost and can nowhere be found!¹⁸ Though incapable of being found out, my hope, however, of finding him is very great! Filled with that hope (which is being constantly disappointed), I am verily on the point of death!¹⁹—Hearing these words of the king, that foremost of *Munis*, viz., the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation.²⁰ Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly,²¹—What, O celestial *Rishi*, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety!²²

“The *Muni* said,—A holy and great *Rishi* had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding.²³ The *Rishi* had asked thy son for a golden jar and vegetable barks. Thy son contemptuously refused to gratify the ascetic.²⁴ Thus treated by thy son, the great sage became disappointed!—Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, O best of men, now art.²⁵ The great *Rishi*, in return, offered the king, according to the rites observed by the dwellers of the forest, water to wash his feet and the usual ingredients that make up the *Arghya*.²⁶ Then all the *Rishis*, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of *Uru Major* surrounding the Pole star.²⁷ And they asked the unvanquished king as to the cause of his arrival at that asylum.—”²⁸

SECTION CXXVIII.

“—The king said,—I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest.¹ Ye foremost of Brāhmanas, that child was my only son and, ye sinless ones, he is of very tender years! He cannot, however, be found here: I am wandering everywhere for finding him out!²

“Rishava continued,—After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer.² In former days that Brāhmana had not been much honored by the king. In disappointment, O monarch, he had for that reason practised austere penances for a long time;³ resolving in his mind that he should never accept anything in gift from either kings or members of any other order.⁴ And he said to himself,—Hope agitates every man of foolish understanding. I shall drive away hope from my mind !—Even such had been his determination. Viradyumna once more questioned that foremost of ascetics in these words :—⁵

“—The king said,—What is the measure of the thinness of Hope ? What on Earth is exceedingly difficult of acquisition ? Tell me this, O holy one, for thou art well conversant with morality and profit !—⁷

“Rishava continued,—Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the recollection of the king also, that holy Brāhmana of emaciated body addressed the king and said the following words :—⁸

“—The sage said,—There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind !—⁹

“—The king said,—At thy words, O Brāhmana, I understand what is slender and what is not so.¹⁰ I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of *Ṛuti*.¹¹ O thou of great wisdom, one doubt, however, has arisen in my mind. It behoveth thee, O sage, to explain it in detail unto me that ask thee !¹² What is slender than thy body ? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety !—¹³

² I. e., Hope is slender ; while things unconnected with Hope are the reverse.—T.

“—The emaciated sage said,—A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still O sire, is the person that never disregards an applicant.¹³ The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slender than even my body.*¹⁴ The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body.¹⁵ The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body.¹⁶ The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body.¹⁷ The hope that springs up in the hearts of grown up maidens of marriage when they hear any body only talk of it in their presence, is slenderer than even my body †¹⁸—Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brāhmanas and touched his feet with their bent heads.—¹⁹

“—The king said,— I beg thy grace, O holy one ! I wish to meet with my child. What thou hast said, O best of Brāhmanas, is very true ! There is no doubt of the truth of thy utterances !—²⁰

“Rishabha continued,—The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king's son to be brought to that spot.²¹ Having caused the prince to be brought thither, the sage rebuked the king (his father).‡ That foremost of virtuous

* The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.—T.

† The word *mayā* repeated in verses 14 to 18 is explained by Nilakantha as having the sense of *mattāḥ*. The meaning, of course, is very plain. Yet the Burdwan translator has strangely misunderstood it. K. P. Singha, of course, gives an accurate version.—T.

‡ For the king's disregard of the sage in former days.—T.

persons then displayed himself to be the god of righteousness.³³ Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed from wrath and the desire of revenge.³⁴ I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of those which the sage indicated) !—³⁵

"Bhishma continued,—Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated *Rishi*).³⁶ Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat.³⁷ Overcome with distress* thou hast questioned me and heard my answer. Having heard it, O monarch, it behoves thee to dispel these regrets of thine !"³⁸

SECTION CXXIX.

"Yudhishtira said,—Like one that drinks nectar I am never satiated with listening to thee as thou speakest ! As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee !¹ Do thou, therefore, O grandsire, discourse once more upon morality ! I am never satiated with drinking the nectar of thy discourses upon morality !"²

"Bhishma said,—In this connection is cited the old narrative of the discourse between Gotama and the illustrious Yama.³ Gotama owned a wide retreat on the Pāripātra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum.⁴ One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances.⁵ The regenerate sage, understanding that it was Yama who had

* The distress, which Yudhishtira felt at the thought of the slaughter in battle.—T.

come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands).⁶ The royal Dharmā, beholding that bull among Brāhmanas, duly saluted him (in return) and addressing him asked what he was to do for him.⁷

"Gotama said,—By doing what acts does one liberate one's self from the debt one owes to one's mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?—⁸

"Yama said,—Devoting one's self to the duty of truth, and practising purity and penances, one should ceaselessly worship one's mother and father.⁹ One should also perform Horse-sacrifices with presents in profusion unto the Brāhmanas. By such acts one wins many regions (of felicity) of wonderful aspect."¹⁰

SECTION CXXX.

"Yudhishtira said,—What course of conduct should be adopted by a king short of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bhārata! What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him,¹ when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?"²

"Bhishma said,—Conversant as thou art with duties, thou hast, O bull of Bharata's race, asked me a question relating to a mystery (in connection with duties).³ Without being

* *I. e.*, this is not a subject upon which one can or should discourse before miscellaneous audiences.—T.

questioned; O Yudhishtira, I could not venture to discourse upon this duty! Morality is very subtle. One understands it, O bull of Bharata's race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person.* By acting with intelligence the king may or may not succeed in acquiring wealth.* Aided by thy own intelligence do thou think what answer should be given to thy question on this head.† Listen, O Bhārata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous.‡ If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject.§ The kind of scriptures or science which one always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him.¶ Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice,† listen to these instructions.‡ Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water.‡ Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes,‡ show compassion to his people. This is eternal duty.‡ For men that are able and competent,§ the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit.

* *I. e.*, by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.—T.

† *I. e.* with a pure heart.—T.

‡ *I. e.* when the season of distress is over.—T.

§ *I. e.* under ordinary situations or circumstances.—T.

(And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth).¹⁴ A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit,¹⁵ therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness.¹⁶ After the season of distress is over, what should the Kshatriya do? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies.* Even these have been declared to be his duties. He should not sink in despondency.¹⁷ He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion.† There is this *Oruti*, viz., that it is settled that Brāhmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession.¹⁸⁻¹⁹ When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brāhmanas?²⁰ Even as a Brāhmana in a season of distress may officiate at the sacrifice of a person for whom he should never officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshatriya (in distress) may take wealth from every one except ascetics and Brāhmanas.²¹ For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person im-

* *I. e.*, he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.—T.

† *He should not seek to rescue the merit of others or of himself*, i. e., he should not, at such times, refrain from any act that may injure his own merit or that of others; in other words, he may disregard all considerations about the religious merits of others and of himself. His sole concern at such a time should be to save himself, that is, his life.—T.

mured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet.³³ For a Kshatriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaiçya or that of a Cudra has been laid down.³⁴ The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative.³⁵ In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brāhmanas, it is seen, do the same when their means of living are destroyed.³⁶ When the Brāhmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshatriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshatriya may (by force) take what he can from persons that are rich.³⁷ Know that the Kshatriya is the protector and the destroyer of the people. Therefore, a Kshatriya in distress should take (by force) what he can, with a view to (ultimately) protect the people.³⁸ No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception.³⁹ A Kshatriya should not live, relying upon destiny,⁴⁰ especially he, O chief of the Kurus, who is desirous of ruling.⁴¹ The king and the kingdom should always mutually protect each other. This is an eternal duty.⁴² As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress.⁴³ The king, even at the extremity of distress, should never give up† his treasury, his

* *Canthalikātam* i. e., that which is written on the forehead by the Ordainer.—T.

† Literally, "cause to be removed.—T.

machinery for chastising the wicked, his army, his friends and allies, and other necessary institutions and the chiefs existing in his kingdom.³³ Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Camvara well-known for his great powers of illusion.³⁴ Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living.³⁵ The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again, are the root of his subjects.³⁶ The treasury can never be filled without oppressing others. How then can the army be kept without oppression? The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury.³⁷ For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress).³⁸ For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.* Guided by such considerations, an intelligent king should settle his course (at such times).³⁹ As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom.⁴⁰ I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot.⁴¹ Even so they that stand in the way of

* The army and the criminal courts.—T.

making a well-filled treasury must have to be slain. I do not see how else success can be had !⁴³ By wealth, both the worlds, viz., this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive.⁴³ Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times, O Bhārata !⁴⁴ The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king ! I do not see a rich man in the forest.⁴⁵ With respect to every wealth that is seen in this world, every one contends with every one else, saying,—This shall be mine,—This shall be mine !⁴⁶—There is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different.⁴⁷ Some acquire wealth by gifts and sacrifices ; some who have a liking for penances acquire wealth by penances ; some acquire it by the aid of their intelligence and cleverness.⁴⁸ A person without wealth is said to be weak, while he that has wealth becomes powerful. A man of wealth may acquire everything. A king that has a well-filled treasury succeeds in accomplishing everything.⁴⁹ By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.⁵⁰

SECTION CXXXI.

• *(Apaddharmānuṣāṇa Parva).*

"Yudhishtira said,—'What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret?' What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is divested of wealth, who is incapable (through such poverty) of honoring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enemy?'"

"Bhishma said,—'If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered.' If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories.' If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future.' What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army?' A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy."

"Yudhishtira said,—'When his own are dissatisfied with him, when he is oppressed by invaders, when his treasury is

exhausted, and when his counsels are divulged, what should the king then do ?⁹

"Bhishma said,—‘A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous, he should then put forth his valor. He should, by such means, seek to cause the foe to withdraw from his kingdom; or, fighting bravely, he should lay down his life and ascend to heaven.¹⁰ A king can conquer the whole Earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good.¹¹ If slain in battle, he is sure to ascend to heaven. If he succeed in slaying (his enemies), he is sure to enjoy the Earth. By laying down one's life in battle, one obtains the companionship of Indra himself.¹²

SECTION CXXXII.

"Yudhishthira said,—‘When practices fraught with high morality and beneficial to the world, (*viz.*, those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers,¹ when, indeed, such a calamitous time sets in, by what means should a Brāhmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist ?’

"Bhishma said,—‘When such a time sets in, the Brāhmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked.² He who, making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity.⁴ Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying—*This is mine* !—That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such seasons, does not really deserve to be censured.⁶ They who always support themselves by putting forth their might never like any other method

of living. They that are endued with might, O Yudhishtira, always live by the aid of prowess.* The ordinary scriptures that exist (for seasons of distress) without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more.** At such times, however, the king should not oppress *Ritwijas* and *Purohitas* and preceptors and *Brāhmanas*, all of whom are honored and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin.† This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by this authority. By this is to be judged whether a king is to be called good or wicked.‡ It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honor or punish any body.¶ Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright.‡‡ Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men.‡‡‡ As a pair of sweet-tempered bulls, governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress).‡‡‡‡

* The commentator explains it in the following way. The ordinary texts, without exceptions of any kind, laid down for seasons of distress, permit a king to fill his treasury by levying heavy contributions on both his own subjects and those of hostile kingdoms. An ordinary king, at such a time, acts in this way. A king, however, that is endued with intelligence, while levying such contributions, takes care to levy them upon those that are wicked and punishable among his own subjects and among the subjects of other kingdoms, and refrains from molesting the good. Compare the conduct of Warren Hastings in exacting a heavy tribute, when his own treasury was empty, from Cheyt Sing, whose unfriendliness for the British power was a matter of notoriety.—T.

Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness.¹⁴ Others, viz., they that are in favour of the conduct pursued by Cankha towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness.¹⁵ Examples are seen of even great *Rishis* who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition.¹⁷ The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness.¹⁸ That code of morality which is honored in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart, should be followed.¹⁹ He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake.^{†20} As a hunter of beasts discovers the track of a shaft-struck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties.²¹ Thus should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishtira !²²

* The sense seems to be that there are persons who hold that priests and Brāhmanas should never be punished or taxed. This is the eternal usage, and, therefore, this is morality. Others who approve of the conduct of Cankha towards his brother Likhita on the occasion of the latter's appropriating a few fruits belonging to the former, are of a different opinion. The latter class of persons, Bhishma says, are as sincere as the former in their opinion. They cannot be blamed for holding that even priests and Brāhmanas may be punished when offending.—T.

† *Duty depending on all the four foundations, i. e., as laid down in the Vedas as laid down in the Smṛitis; as sanctioned by ancient usage and custom; and as approved by the heart or one's own conscience.*—T.

SECTION CXXXIII.

"Bhishma said,—'The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend.¹ For these reasons the treasury must be filled; and when filled, it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice.² The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartless cruelty. It should be filled by adopting a middle course.³ How can a weak king have a treasury? How again can a king who has no treasury have strength? How can a weak man have a kingdom? Whence again can one without a kingdom obtain prosperity?⁴ For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends.⁵ All men disregard a king with an empty treasury. Without being gratified with the little that such a king can give, his servants never express any alacrity in his business.⁶ In consequence of his affluence, the king succeeds in obtaining great honors. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view.' Those with whom the king has formerly quarreled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened.⁷ How, O Bhārata, can such a king obtain happiness? The king should always exert for acquiring greatness.⁸ He should never bend down in humility.⁹ Exertion is manliness. He should rather break at an unfavorable opportunity than bend before any one. He should rather repair to the forest and live there with the

* *I. e.*, yield with ease.—T.

wild animals.¹⁰ But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints. Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds, O Bhārata!¹¹ If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who knew not what compassion is, dread such a king.¹² For this reason, the king should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people.¹³ There are men who think that this world is nothing and the future also is a myth. He that is an atheist of this type, though his heart is agitated by secret fears, should never be trusted.¹⁴ If the robbers of the forest, while observing other virtues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints.¹⁵ Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brāhmana, depriving a person of the whole of his property,¹⁶ violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives,—these are regarded as wicked acts among even robbers, and robbers should always abstain from them.¹⁷ It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all his ins and outs, in exterminating him.¹⁸ For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright.† They should be sought to be brought under the king's sway. The king should never behave with cruelty towards them, thinking

* Grammatically, the last line may mean,—‘The very robbers dread a king destitute of compassion’.—T.

† Their wives and children ought to be saved, and their habitations and wearing apparel and domestic utensils, &c., should not be destroyed.—T.

that he is more powerful than they.¹ 'Those kings that do not exterminate them outright have no fear of extermination themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.'²

SECTION CXXXIV.

"Bhishma said,—In this connection, persons acquainted with the scriptures declare this text in respect of duty, viz., for a Kshatriya possessed of intelligence and knowledge, (the earning of) religious merit and (the acquisition of) wealth constitute his obvious duties. He should not, by subtle discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties.¹ As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are the wolf's or not, even so is all discussion upon the nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness.² A Kshatriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful³ obtains intelligent advisers.⁴ He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast.[†] If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If Righteousness and Power be associated with Truth, they can then rescue men from great perils.⁶ If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the Earth.⁷ As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of,

* I. e., 'he that has wealth and forces.'—T.

† The sense seems to be that a poor man can have only a little of all earthly things. That little, however, is like the remnant of a strong man's dinner.—T.

the two depends for its support upon a tree.⁶ Righteousness is dependent on them that are powerful even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful.⁷ A powerless man, by committing evil acts can never escape. Men feel alarmed at his conduct even as they are alarmed at the appearance of an wolf.⁸ One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself.⁹ The learned have said that when in consequence of one's sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account.¹⁰ Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brāhmanas,¹¹ gratify all men by looks, words, and acts, cast off all meanness, marry in high families,¹² proclaim the praises of others while confessing one's own worthlessness, recite *mantras*, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much,¹³ and perform austere penances, seek the refuge of Brāhmanas and Kshatriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men.¹⁴ By conducting one's self in this way, one may soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by following such conduct and by sharing his wealth with others.¹⁵

SECTION CXXXV.

"Bhishma said,—In this connection is cited the old story of a robber who having in this world been observant of restraints did not meet with destruction in the next.¹ There was a robber of the name of Kāyavya, born of a Kshatriya father and a Nishāda mother. Kāyavya was a practiser of Kshatriya

duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destitute of cruelty, devoted to the Brāhmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven.³ Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishādas as also of all animals living in the forest.⁴ Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong.⁵ Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day.⁶ With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honor and did them many good offices.⁷ He showed great respect for those Brāhmanas that had retired from the world for taking up their residence in the woods. Killing the deer, he often took flesh to them.⁸ As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to repair to their abodes before dawn and leave flesh at their doors.⁹ One day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader.¹⁰

“The robbers said,—Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest! Be thou our foremost of leaders, respected by us all!¹¹ We will do as thou wilt direct! Protect us duly, even as a father or mother!¹²

“Kāyavya said,—Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic! One that abstains from fight should never

* It is always reproachful to accept gifts from persons of questionable character,—T.

be slain, nor should women be seized or brought away with force!¹³ None of you should ever slay a woman amongst all creatures. Let Brāhmanas be always blessed and you should always fight for their good.¹⁴ Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the *Pitris*, and guests are worshipped.¹⁵ Amongst creatures, Brāhmanas deserve to be exempted by you in your plundering excursions. By giving away even your all, you should worship them.¹⁶ He who incurs the wrath of the Brāhmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds.¹⁷ He who speaks ill of the Brāhmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise.¹⁸ Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues.¹⁹ The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the good deserve death, it is said.²⁰ They who seek to aggrandise their fortunes by afflicting kingdoms in uncrupulous ways, very soon come to be regarded as vermin in a dead body.²¹ Those robbers again that would conduct themselves by conforming to these restraints of the scriptures, would soon win salvation although leading a plundering life!²²—

“Bhishma continued,—“Those robbers, thus addressed, obeyed all the commands of Kāyavya. By desisting from sin, they obtained great prosperity.²³ By behaving himself in such a way, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kāyavya won great success (in the next world).²⁴ He who always thinks of this narrative of Kāyavya will not have any fear from the denizens of the forest, in fact, from any earthly creature.²⁵ Such a man will have no fear from any creature, O Bhārata! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.”²⁶”

SECTION CXXXVI.

"Bhishma said,—'In this connection, viz., the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself.' The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices and as are on that account regarded to be equal to robbers.* All the creatures that inhabit the Earth and all the enjoyments that appertain to sovereignty, O Bhārata, belong to the Kshatriyas. All the wealth of the Earth belongs to the Kshatriya and not to any person else.† That wealth the Kshatriya should use for keeping up his army and for the performance of sacrifices. Tearing up such creepers and plants as are not of any use, men burn them for cooking such vegetables as serve for food.** Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the *Pitris*, and men.‡ A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury.§ He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good, is said to be conversant with the whole science of morality.¶ A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice springs from no adequate cause.†† As

* The king should similarly, by punishing the wicked, cherish the good.—T.

† The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.—T.

flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should all persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality.⁸ As the dust that lies on the Earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.⁹ ¹⁰

SECTION CXXXVII.

"Bhishma said,—These two, viz., one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost.¹ In this connection, listen attentively to the following excellent story of a procrastinating person in the matter of settling his course of action.² In a lake that was not very deep and which abounded with fishes, there lived three *Çakula* fishes that were friends and constant companions.³ Amongst those three, one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating.⁴ One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets.⁵ Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said,⁶—A great danger is about to overtake all the aquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed!" He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you! Let us all leave this place!"—That one amongst the three who was procrastinating then answered,—It is well said. There is, however, no need of such haste. This is my deliberate opinion!"—Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said,—When the time for anything comes, I never fail to provide for it according to policy.¹⁰—Hearing the answers

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